

In regard to the prohibition to use the Alleppy Commercial road for processions, the District Magistrate's report has not yet been received. This matter may be brought to my notice when next I visit Alleppey.

The representation regarding admission of Ezhava students in the schools referred to will receive prompt attention.

144. The future prospects of the Chaliya community in regard to education, industries and public service.

Mr. P. Kesava Perumal (Member, Nominated) represented that the educational facilities of the Chaliya community stood in need of immediate improvement. The large majority of Chaliyas were struggling in poverty, which was at the root of their illiteracy. He therefore prayed that the half-fee concession extended to the members of backward classes be extended to his community. He then spoke on the need for the development of the weaving industry on scientific lines. Since the establishment of the S. M. R. V. Technical Institute at Nagercoil, the weaving industry had been showing signs of improvement, and the Member urged that the members of his caste should be deputed on Government scholarships to study up-to-date methods of weaving at important centres. The Member also represented the necessity for the literate members of his caste being entertained in the public service, a policy which would prove to be an additional impetus to the spread of education amongst the members of his community.

Dewan's reply.—The representation of the Member will be looked into.

145. Some suggestions for the advancement of the Sambavar community.

Mr. M. A. Ratnaswami (Member, Nominated) submitted the following points connected with the advancement of the Sambavar community.

(a) The change of the present name of the community, *viz.*, Pariah into Sambavar.

The Member pointed out that the present race name 'Pariah' was not liked by the community. The caste name of the Pariah was 'Samban,' a contracted form of the term 'Sambavan,' meaning in Tamil the follower and worshipper of the Almighty and Supreme God, the plural being Sambavar. The above derivation had also the support of sage Tiruvalluvar, the crown and glory of the community, who in his work *Gnanavettiyan* declared that he was a Sambavan by race, and the term 'Sambavan' was conferred as a title of honor on some leading members of the Valluvar or priestly section of the community by a former Maha Raja of Travancore. It was the object of the leaders of the community at present to make the Government and the public at large to recognise their own ancient name *viz.*, "Sambavan" as the race name of the community. The Member therefore prayed that the Government might be pleased to pass orders for the Pariah community being recognised by its own ancient tribal title *viz.*, Sambavar, by all the departments of Government, as the community had lost much in public estimation by its present caste name.

(b) Provision of approach roads, wells and foot bridges.

The majority of the Sambavars were agriculturists who contributed a great deal towards the prosperity of the State by their labour. Without proper facilities in regard to the provision of approach roads, wells and foot bridges, especially in such localities as Nanjanad, Edanad and Shencottah, the people were put to considerable inconvenience. The Member therefore prayed that Government might be pleased to provide every year lump sums in the P. W. D. and Maramat budgets for the construction of approach roads, foot bridges and wells in the Sambavar villages in the State where such needs were keenly felt.

(c) The acquisition of lands in and about towns and villages for dwelling sites.

In some parts of the State, lands for village sites could be secured by the members of the community only on leasehold tenures. Large areas of lands had poss

gone into the possession of other communities who were averse to selling outright any land to members of the Sambavar community even for dwelling purposes. The offer of Government to provide Sirkar lands in out of the way localities was not of any advantage to his people. The Member therefore requested that Government might be pleased to institute enquiries, acquire areas of land in the localities where labour was most required and grant such areas as village sites to the people of his community on realising the amount of compensation that might be paid by Government from the villagers in five or six easy instalments. He also prayed that a fixed sum be allotted every year in the Land Revenue budget for the purpose.

(d) Registry of puduval and poramboke lands.

The vast majority of the community were merely tenants-at-will liable to eviction at any moment according to the whims and caprices of their landlords. The Member prayed that orders might be passed for 300 acres of puduval land and 300 acres of poramboke land being made available from forest reserves and useless tanks and registered in the names of poor Sambavar families at the rate of 3 acres per family. The members of the community felt great difficulty in getting the lands registered in their names owing to the Puduval Rules giving preferential treatment to adjacent landholders in the matter of registry of puduval lands. The Madras Government had recently passed revised Darkhast Rules by which preferential treatment in the matter of registry of Sirkar lands was given to those who had actually improved the lands instead of to the adjoining landowners. By that rule different areas of Sirkar lands had been set apart for registry in the names of the different depressed races and a piece of land so obtained by a member of a particular race could be sold only to the members of the same race. The Member wanted similar provisions to be made in the Travancore Puduval Rules also. The Member suggested that a list of Sirkar lands available for registry in each pakuthi might be stuck up in the pakuthi cutcherries so that the members of his community might not find difficulty in obtaining information about such lands.

(e) Grant of free passes to collect raw materials from forests, &c.

A large portion of the Sambavar community eked out their livelihood by making mats, baskets and umbrellas by collecting raw materials such as *eaitta*, bamboo, reeds, &c., from the reserved forests. At present they had to obtain license from the Forest department. As great difficulty was experienced by the license system, the Member prayed that the Conservator of Forests might be instructed to arrange for free passes being issued to the members of the community who followed the above industries and for those who collected fuel and wild grass for domestic purposes. He prayed further that arrangements might be made for the articles made by the members of the community being sent through the Director of Industries to those foreign markets where such mats, baskets and umbrellas found a ready sale, so as to save the makers from the clutches of the middlemen.

(f) Wages. The wages received at present by the members of the community were very meagre and quite insufficient to meet actual requirements. Daily minimum wages of 14 Chs. for males, 10 Chs. for females and 7 Chs. for children were absolutely necessary at the present day. The Member prayed that careful enquiries be made in the matter and the payment of fair and reasonable wages to agricultural and other industrial labourers regulated by means of legislation.

(g) Model Sambavar Colonies. The Member prayed that a sanitary model colony for his people be established by Government in each Division as was done in the Cochin State, so that the colonies might serve as examples for the whole community.

(h) Special industrial schools. The Member prayed that a special industrial School in each of the Kottayam, Quilon, Devicolum, Trivandrum and Padmanabhapuram Divisions with free board and lodgings for 100 pupils in each school might be

established by Government for teaching weaving, carpentry, smithery, pottery, &c., to the boys of the Sambavar community as was done in the Mysore State.

(i) Representation in the Assembly. For the purposes of their Sangham, they had divided the State into Nanjanad, Edanad, Anantanad, Shencottah, Tiruvalla, Kottayam and Peermade Districts. The Member prayed either to nominate separate representatives of the community to the Assembly from each Revenue Division or to give the Sangham an annual grant of Rs. 600 to enable the President or the General Secretary or both to visit the different parts of the State and study the conditions of the community with a view to suggest to Government remedial measures for its improvement and to disseminate knowledge of subjects relating to education, sanitation, agriculture and other industries by circulating among his community pamphlets, hand-bills, &c., and for arranging for the delivery of popular lectures by Government officials and private gentlemen on the above subjects under the auspices of the Sangham.

(i) Grants for private Sambavar schools and Mission schools. A few private schools had been started by a few leading men of the community as their children were not freely admitted into all Sirkar schools. But there was difficulty in getting duly qualified teachers who did not care to teach in Sambavar schools on lesser pay when they were given higher pay in Sirkar schools. The Member prayed that orders might be passed for the salaries paid to qualified teachers in Sirkar schools being granted to all qualified teachers in the Sambavar schools also and those employed in Mission and other aided schools.

(k) Half fee and other concessions. Many pupils belonging to the Sambavar community joined the Mission schools on account of the religious training they got and hence they were deprived of the benefits of the half-fee concession obtaining in Sirkar schools. The Member prayed that orders might be issued for the half-fee concession being given to the Sambavar pupils in the Mission and other aided schools also, that one free meal might be arranged to be given to the pupils of his community at mid-day, and that slates, paper and books might be supplied gratis to them as was done in the Cochin State.

(l) Sirkar appointments.—A few young men of the community both Hindus and Christians had passed the Elementary School Leaving Certificate and other Government and University Examinations and they should be recognised by Government conferring appointments on them.

(m) Moral support and assistance of Government officials to the Sangham. The Sambavar Sangham was trying to promote the material and moral advancement of the community. The Member prayed that Government might be pleased to issue instructions to all the Tahsildars and Division Peishkars to take an active interest in the feeble efforts of the Sangham and thus morally support the Sangham and its office bearers seeing that the Government of Madras, Mysore and Cochin had appointed special officers to elevate the backward communities in their respective States.

(n) Disposal of petitions, memorials &c., presented to Government. The Member prayed that the petitions received from Sambavar and other backward communities might be referred to the heads of departments for report instead of for disposal, as owing to the unsympathetic attitude of the higher classes no good resulted in forwarding the petitions for disposal by the subordinate officers, and requested to see that the reports were promptly received and disposed of in the Huzur and endorsements granted to the petitioners concerned.

Dewan's reply.—The representations of the Member will be carefully considered.

146. Economic distress of the ryots and some suggestions for relief.

Mr. N. Krishna Pillai (Member, Municipal Council, Neyyattinkara) said that his object in taking up the subject was two-fold, firstly to inform the Government of the real condition of the ryot and his inability to bear further taxation and, secondly, to suggest some ways and means of alleviating the distress of the ryots. The condition of the ryot was pitiable. His income was insufficient for his maintenance. He had no sufficient facilities for his avocation. There were no cottage industries